16: Northcote G-5 (no date) 1907 FL11 Luo FL11

the time of their grandfathers are constantly brought for hearing, and the complications which ensue would bewilder the most legal mind.

The adaptability which they show in learning the lower stages of all kinds of work is a hopeful sign for the future. To the writer's knowledge they are now employed as soldiers, sailors, police, masons, carpenters, sawyers, blacksmiths, gardeners, and boys. In none of these occupations can they be said to excel at present, though at the head-quarters of the Kavirondo Province, Kisumu, the native sergeant instructor is a Jaluo and does his work very efficiently; but, on the other hand, it is only during the last four or five years' time that Kavirondo and the Jaluo have been taken seriously, and for this short time they show a great progress.

Combining as they do an undoubted industry and keen trading character with a surprising quickness to learn the lessons of civilisation, *e.g.*, their ready change from trade goods to cash in commercial matters or their almost immediate recognition of the advantages which may be gained by taking their disputes to the station for settlement, the Jaluo give us every reason to hope that in them we have a valuable subject race, the study and consideration of which will in a very few years bring to the Protectorate Government a great and enduring profit.

17: Southall E-5 (1946-1947) 1952 FL11 Luo FL11

stages of class A segmentation in very quick succession: first, the separation of the descendants of Ogweno's second wife Gaya from those of his first wife Nyatiro; second, the separation of the descendants of Awuor—the wife of Ogambo inherited after his death by his younger brother Onyango Adhanja—from the descendants of Onyango Adhanja's own wives; third, the separation of the descendants of Omolo from those of his brother Mboya; finally, the separation of the descendants of Omolo's two wives Odhich and Ojwang'. During all this process Kanyatiro grew so slowly that it failed to segment at all. Of course, each new stage of segmentation does not destroy the groupings of the last, but raises their operation to a higher level. The fact that Kodhich and Kojwang' split apart to form new *gweng'* does not destroy Komolo as a *gweng'*, but rather gives it a new importance as it is then no longer a minimal *dhoot* but has its own subordinate *dhoot*. So by an immense process of secular competitive elimination, certain households and homesteads of the past have given rise to *separate* segments which later achieved the status of *gweng'* and *dhoot*, and have finally been raised by successive stages of segmentation to their present level as maximal lineages.

But are the figures in these genealogies historical figures, and did these families really multiply and throw segments, or are all the circumstantial details a *post facto* rationalization of structural relations in terms of a lineage ideology? It seems on balance an easier hypothesis to suppose that there is a genuine element of truth in recorded genealogies and in recollections of recent events; that the omissions from and additions to factual history increase with time depth, and in proportion to the strength of motives for distortion and to the lack of endorsement of recollections of group events by frequent recapitulation in various social activities and embodiment in the pattern of territorial settlement, rather than to regard them purely as a mirage reflecting certain functions of the contemporary social structure. Genealogy is not myth, though it may veil, and for the Luo certainly does, bridge the gap between an actual present and a mythical past. It is unlikely that a people, whose memory is shown by indubitable checks to be good (e.g. in the recollections of the coming of individual Europeans to Lowland more than fifty years ago, and of other known historical events of the same period), are wholly inaccurate in what they say about their immediate ancestors' activities in founding *gweng* and about the descent of *gweng'* members from a paternal grandmother or grandfather. And if this is accepted there is no reason to throw much more doubt on the accounts of earlier ancestors, up to five or six generations back, where these conform to what is evidently true of more recent times. At the remoter genealogical levels the need for caution is obvious, and the stories told of first ancestors twelve to fourteen generations back are of a mythical type easily distinguishable from the more historical accounts of events and persons nearer in time. The Luo of Kanyamwoyo frankly admit that they know much less about their ancestors before they crossed over Kavirondo Gulf to their present territory about seven generations ago. From this time onward they can give endless details of ancestral activity, for mnemonics are provided by the topography itself and their continuous association with it; but before the crossing they have little to say of their ancestors except for those eponyms who are still of structural importance and who are the focus of a rich body of myth. I have, therefore, approached the account of the more remote levels of the lineage structure on